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'They bear no carnal weapons ;
They shed no brother's blood ;
By them the Gospel precepts
Are not so understood.
Yet do they wage a warfare,
And conquerors are they
Greater than ever led a host
To devastate and slay.

They war with passions dark, that dwell
The human breast within ;
Their conquest is o'er fleshly lusts,
That lead mankind to sin ;

'Tis theirs to *bear and to forbear*,
For evil good return ;
'Tis theirs to kiss the hand that smites,
And bless the feet that spurn.

Then to *their* God of Battles
Yield praise and honor due ;
But be no weapons bared that ye
With brothers' blood imbrue ;
Wake not the pealing trumpet,
Sound not the rattling drum ;
But meekly kneel, and fervently
Pray, "Lord, *thy* kingdom come !"

WAR AND CHRISTIAN MISSIONS.

By the efforts of missionary and kindred institutions, Christianity is spreading over the face of the globe. Its sacred writings are being translated into the languages of the pagan nations, and circulated among the people. Its all-important truths are being proclaimed according to Christ's commandment ; and numbers of our race, who were before barbarous and cruel as they are ignorant and wicked, are embracing the religion of Jesus. An opportunity is thus given to us of observing how the gospel operates under these new circumstances, and especially of marking how on the one hand, its progress may be hindered by the great master evil, WAR ; and how, on the other hand, the reception of it tends to promote the invaluable blessing of PEACE. The two short incidents which follow supply an illustration on each of these points.

Christianity impeded by the warring policy of professing Christians.—The Rev. A. Stronach, one of the London Missionary Society, writing from Singapore, March 31, 1842, and speaking of the rejection of the Gospel, says :—

"The subjects on which I am most violently attacked, are the opium trade, and the Chinese war ; and often I am asked by my hearers, with indignant wonder, how I can recommend to their reception the religion of a people who sell to others a poisonous drug, which they will not eat themselves, and then go to war with their emperor for not admitting it into his dominions."—*Evan. Mag. Jan.* 1843, p. 44.

The power of pacific principles in South Africa.—The Rev. Robert Moffat, one of the agents of the London Missionary Society, has been instrumental in introducing a knowledge of the Gospel to a number of

the native African tribes. His own station is the Kuruman. About 150 miles beyond, live Mosheu and his people. Respecting these Moffat relates the following incident, as valuable for the illustration which it gives of the power of pacific principles, as concerning the genuine influence of the gospel, and interesting to every benevolent mind. Mr. M. has just returned to South Africa, to resume his arduous labors. May it be with still augmenting success. He and the brethren who have accompanied him have been furnished with a full supply of the Peace Society's publications.

"In consequence of the locality of Mosheu's people, the distance from our station being one hundred and fifty miles, they have been given over to the Paris Society, and a missionary went a year ago to reside among them. To this brief detail, the following fact may be added, which has been communicated since my visit to England. This little Christian band had met, on a sabbath morning, with the people, in the centre of the village, to hold the early prayer meeting before the services of the day.* They were scarcely seated, when a party of marauders approached from the interior, whither they had gone for plunder, and not having succeeded to their wishes, had determined to attack this Coranna village on their return. Mosheu arose, and begged the people to sit still, and trust in Jehovah, while he went to meet the marauders. To his inquiry, what they wanted, the appalling reply was, 'Your cattle; and it is at your peril you raise a weapon to resist.' 'There are my cattle,' replied the chief, and then retired, and resumed his position at the prayer-meeting. A hymn was sung, a chapter read, and then all knelt in prayer to God, who only could save them in their distresses. The sight was too sacred and solemn to be gazed on by such a band of ruffians: they all withdrew from the spot, without touching a single article belonging to the people."—*Moffatt's Missionary Labors and Scenes in South Africa.*

EFFECTS OF BENEVOLENCE.

BY DR. DICK.

WERE this divine principle in full operation among the intelligences that people our globe, this world would be transformed into a paradise,

* When Andries was once asked by the author, how they spent the sabbath, he replied with great simplicity, "We read much in God's word, and pray, and sing, and read again, and again, and explain what we know to those who do not understand the Sechuana language."